

# THE EPISTLE TO THE EPHESIANS

## EPHESIANS 4:17-32, *WALKING IN HOLINESS*

### A. The old nature before Christ (17-19)

#### 1. Warning concerning the old nature (17), *Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.*

##### a. *Now*

- 1) This is connected with Paul's statement in Ephesians 4:1, *I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,*
- 2) He gives more instruction concerning properly walking as believers.
- 3) Note James 1:22, *But be doers of the word, and not hearers only, deceiving yourselves.*
- 4) Warren Wiersbe, *The fact that we have been called in Christ ought to motivate us to walk in unity. And the fact that we have been raised from the dead should motivate us to walk in purity.*
- 5) Max Anders, *Ephesus was a leading city of commerce and culture in the Roman Empire, the home of the pagan temple of Diana, one of the seven wonders of the ancient world. Worship of Diana involved the worst immorality of degraded pagan religion... Temple prostitution, graft, crime, immorality, idolatry, and every conceivable form of sin abounded. Many of the Christians in Ephesus came out of that kind of background. In contrast with that evil background, Paul made his appeal, "Don't live like that any longer!"*

##### b. *in the Lord*

- 1) Paul gives his exhortation as from the Lord, in His authority.
- 2) He emphasized the importance of a worthy walk.
  - a) *Walk* refers to *behavior, the conduct of one's life.*
  - b) 1 Thessalonians 2:12, *we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.*

##### c. Paul warned Ephesian Christians to no longer behave like Gentiles.

- 1) Unbelievers walk *in the futility of their minds*
  - a) *Futility* implies *being without useful aim or goal.*
  - b) Romans 1:21, *For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.*
- 2) Unbelievers don't follow the guidance of God but follow their own direction which lacks Godly purpose.
  - a) 2 Corinthians 4:4, *In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.*
  - b) Warren Wiersbe, *The Christian cannot pattern himself after the unsaved person, because the Christian has experienced a miracle of being raised from the dead. His life is not futile, but purposeful. His mind is filled with the light of God's Word, and his heart with the fullness of God's life. He gives his body to God as an instrument of righteousness (Rom. 6:13), and not to sin for the satisfaction of his own selfish lusts. In every way, the believer is different from the unbeliever, and therefore the admonition: "Walk not."*

#### 2. Characteristics of the old nature (18-19)

##### a. Misunderstanding (18a), *They are darkened in their understanding,*

- 1) Literally, *they were not able to see with their minds.*
- 2) Romans 11:10, *let their eyes be darkened so that they cannot see...*
- 3) Unbelievers are unable to understand spiritual truth.
- 4) Warren Wiersbe, *Our world today possesses a great deal of knowledge, but very little wisdom. Thoreau put it beautifully when he said that we have "improved means to unimproved ends."*

##### b. Separated from a life with God (18b), *alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.*

- 1) Unbelievers are *alienated from the life of God.*
  - a) Paul declared that unbelievers are separated from life which comes from God.
  - b) Ephesians 2:12, *remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.*
  - c) Harold Hoehner, Unbelievers are unable ...*to receive God's revelation which would guide them in their conduct.*

- 2) Unbelievers are ignorant of God's ways because of hard hearts.
  - a) Mark 3:5, *And he looked around at them with anger, grieved at their hardness of heart...*
  - b) *hardness*
    - 1] The word means *unwillingness to learn, closed mind* from the word to petrify.
    - 2] Ezekiel 11:19, *And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh,*
  - c) John Stott, *Scripture bears an unwavering testimony to the power of ignorance and error to corrupt, and the power of truth to liberate, ennoble and refine.*

c. Sensual self-indulgence (19), ***They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.***

- 1) *callous* means *to lose the capacity to feel shame or embarrassment, insensitive.*
- 2) Paul declared that a callous heart leads to an unholy lifestyle.
  - a) It is a downward spiral away from a Godly lifestyle.
  - b) *Sensuality*
    - 1] It means *behavior completely lacking in moral restraint, debauchery lewdness, wanton violence,*
    - 2] Galatians 5:19, *Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.*
  - c) *Greedy*
    - 1] It basically means *in excess of need.*
    - 2] It is *indulging in self-gratification without regard for others.*
  - d) *Impurity*
    - 1] It refers to *sexual sins.*
    - 2] Romans 1:24-27, *Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.*
  - e) It is not simply giving oneself up but it is God giving such ones up, Romans 1:28, *And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.*

3. William Barclay pictures Paul's words in today's setting, *In the world outside the Church, Paul saw three terrible things. He saw human hearts so turned to stone that they were not even aware that they were sinning; he saw people so dominated by sin that all sense of shame was lost and decency forgotten; he saw men and women so much at the mercy of their desires that they did not care whose life they injured and whose innocence they destroyed as long as these desires were satisfied. These are exactly the sins of the Christless world today, sins that can be seen invading life at every point and stalking the streets of every great city.*

B. The new nature in Christ (20-24)

1. Those who have learned Christ should no longer exhibit the old nature (20-21), ***But that is not the way you learned Christ!— assuming that you have heard about him and were taught in him, as the truth is in Jesus,***
  - a. *But*
    - 1) Paul strongly contrasts what they had been taught concerning Christ to what some people practiced.
    - 2) Thomas Constable, *In contrast to unsaved Gentiles, Christians' minds are no longer dark, they are no longer aliens from God, and their hearts are no longer hard and impure. They did not learn to follow Christ by the natural mental processes that customarily lead to the degradation of unsaved Gentiles. They learned to follow Him as His disciples from the gospel.*

- b. *Assuming*
- 1) It is literally, *if indeed*.
  - 2) Paul hoped they had not relearned what they had been taught by those who would come in with false teaching, Jude 3-4, *Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.*
- c. *the truth is in Jesus*
- 1) The focus of the new life in Christ is Jesus.
  - 2) In verses 20-21, Paul reminded the Ephesians of the instruction they had received.
    - a) They had learned of Christ, John 21:25, *Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.*
    - b) They had heard from Christ, John 15:26, *But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*
    - c) They were taught of Christ, John 14:6, *Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.*
  - 3) A. B. Simpson, *Usually we learn subjects, not persons; but the Christian's choicest lesson-book is his lovable Lord.*
2. The content of the Ephesian Christians' instruction (22-24)
- a. They were to put off the old nature (22), ***to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,***
    - 1) Paul reminded the Ephesian Christians that they had been taught to put off the old nature.
      - a) It was a reminder to not pick up again the habits of the old nature.
      - b) John Stott, *It is nothing less than putting off our old humanity like a rotten garment and putting on like clean clothing the new humanity recreated in God's image.*
    - 2) It was part of their old lives before Christ.
      - a) Paul is not commanding them to do this now but reminding them that it took place at regeneration.
      - b) John Stott, *It is because we have already put off our old nature, in that decisive act of repentance called conversion, that we can logically be commanded to put away all the practices which belong to that old and rejected life.*
      - c) These are facts of what they had already learned.
        - 1] Colossians 3:9-10, *Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.*
        - 2] 2 Corinthians 5:17, *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
    - 3) The old nature is corrupt or *deficient*.
      - a) It can't produce joy.
        - 1] Thomas Constable, *Lusts are deceitful because they promise real joy but fail to deliver it.*
        - 2] Max Anders, *The earthly desires, or lusts, which we have are deceitful. They promise one thing but deliver another. Therefore, we are to be smarter than our earthly desires, recognize their deceitfulness, and as a result, turn from them.*
        - 3] H. D. M. Spence, *Deceit is ... an agent of evil, sending out lusts which seem harmless but are really ruinous—their real character is concealed; they come as ministers of pleasure, they end as destructive tyrants. Lust of power, lust of money, lust of pleasure, have all this character; they are the offspring of deceit, and always to be shunned.*
      - b) It can't produce life, Warren Wiersbe, *Our Lord's friend, Lazarus, had been in the grave four days when Jesus and His disciples arrived at Bethany, and even Martha admitted that, by now, the decaying body would smell (John 11:39). But Jesus spoke the word and Lazarus came forth alive...Notice our Lord's next words, "Loose him, and let him go" (John 11:44). Take off the graveclothes! Lazarus no longer belonged to the old dominion of death, for he was now alive. Why go about wearing graveclothes? Take off the old and put on the new!*

- b. Their mental faculties were renewed (23), **and to be renewed in the spirit of your minds**,
- 1) *spirit of your minds*
    - a) This is better translated, *spirit and mind*.
    - b) *Spirit refers to the attitude or way in which a person thinks or deals with a matter.*
    - c) *Mind refers to the faculty of reasoning, thinking, and deciding.*
    - d) 2 Corinthians 11:3, *But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.*
  - 2) This is not a command but a reminder of what happened at regeneration.
    - a) As noted in verse 22, 2 Corinthians 5:17, *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
    - b) Colossians 3:9-10, *Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.*
  - 3) It is a reminder to constantly choose the new mind set and reject the old.
    - a) Romans 12:2, *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
    - b) John Stott, *If heathen degradation is due to the futility of their minds, then Christian righteousness depends on the constant renewing of our minds.*
    - c) This renewing is an ongoing process in a believer (progressive sanctification) and is the work of God in one's life.
- c. They were to put on the new nature which is in the likeness of God (24), **and to put on the new self, created after the likeness of God in true righteousness and holiness.**
- 1) The new self was created in God's image whereas the old nature was corrupt.
  - 2) We must continually put on the righteousness and holiness of God.
  - 3) Max Anders, *We are to begin living the lifestyle that corresponds to who we have become in Christ. This new holy self shows we are maturing, growing in unity with the body, and doing our part of the body's work.*
3. Conduct of the old nature compared to that of the new nature (25-32)
- a. Do the following things based on Paul's instruction in (25a), **Therefore**,
    - 1) Paul gave general instructions in verses in Ephesians 4:22-24.
    - 2) In verses 25a-32, he gives specific commands pertaining to the new life in Christ.
      - a) Each of the positive commands is compared to the negative prohibition with a theological reason.
      - b) John Stott, *It is not enough to give up lying and stealing and losing our temper, unless we also start speaking the truth, working hard and being kind to people.*
    - 3) Max Anders, *Living like the person you have become means incorporating a formidable list of specific actions into your daily life.*
  - b. A list of put offs and put ons (25b-32)
    - 1) Don't lie - be truthful (25b), **having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.**
      - a) Don't lie.
        - 1] *Falsehood* or lying is not part of the new nature.
          - a] Paul is possibly comparing the lie of paganism to the truth of the Gospel.
          - b] Romans 1:25, *because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.*
        - 2] Thomas Constable, *Deception is a mask that false teachers and the old man wear.*
          - a] Ephesians 4:14, *so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.*
          - b] Ephesians 4:22, *to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,*
          - c] John 8:44, *You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.*
          - d] Leon Morris, *Lying may be an accepted weapon in the warfare waged by the worldly, but it has no place in the life of the Christian.*

- b) Be truthful.
- 1] One emphasis here may be on the truth of faith in Christ alone.
    - a] John 8:32, *and you will know the truth, and the truth will set you free.*
    - b] Ephesians 4:21, *assuming that you have heard about him and were taught in him, as the truth is in Jesus,*
  - 2] Of course, truth demands honesty and integrity.
    - a] Zechariah 8:16, *These are the things that you shall do: Speak the truth to one another; render in your gates judgments that are true and make for peace;*
    - b] Colossians 3:9, *Do not lie to one another, seeing that you have put off the old self with its practices.*
- c) Reason - Christians are members of one body.
- 1] Truth is foundational for the church, 1 Timothy 3:15, *if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.*
  - 2] Being truthful is necessary for unity in the body, John Stott, *For fellowship is built on trust, and trust is built on truth. So falsehood undermines fellowship, while truth strengthens it.*
  - 3] Truth is necessary for the health of the body, Chrysostom, *Let not the eye lie to the foot, nor the foot to the eye. If there be a deep pit, and its mouth, covered with reeds, shall present to the eye the appearance of solid ground, will not the eye use the foot to ascertain whether it is hollow underneath or whether it is firm and resists? Will the foot tell a lie, and not the truth as it is?*
  - 4] Robert Jamieson, *One member could not injure or deceive another, without injuring himself, as all have a mutual and common interest.*
- 2) Don't harbor anger - control anger (26-27), ***Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.***
- a) Don't harbor anger - *Be angry and do not sin*
    - 1] *Be angry* means to be indignant, enraged.
    - 2] Matthew 5:22, *But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.*
    - 3] Paul cited Psalm 4:4, *Be angry, and do not sin; ponder in your own hearts on your beds, and be silent.*
      - a] There are times anger is justified.
        - 1} Mark 3:5, *And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.*
        - 2} Psalm 119:53, *Hot indignation seizes me because of the wicked, who forsake your law.*
      - b] John Stott, *We human beings compromise with sin in a way in which God never does. In the face of blatant evil we should be indignant not tolerant, angry not apathetic. If God hates sin, his people should hate it too. If evil arouses his anger, it should arouse ours also.*
  - b) Control anger - *do not let the sun go down on your anger*
    - 1] *anger* is different from the word for *anger* in verse 26.
      - a] This word is only used this one time in the New Testament and it means *inclined to anger, quick-tempered, exasperated.*
      - b] John Stott, *We have to make sure that our anger is free from injured pride, spite, malice, animosity and the spirit of revenge.*
      - c] God's best is always reconciliation and especially when it flares up in the church since our focus should be on unity.
    - 2] Ways to deal with sinful anger include
      - a] Confess it, 1 John 1:9, *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
      - b] If an apology is necessary, offer it quickly.

- c) Reason - *give no opportunity to the devil*
  - 1] Harboring anger can lead one into further sin.
  - 2] Harold Hoehner, *...the devil would like to intensify a Christian's righteous anger against sin, causing it to become sin itself. This then gives the devil a foothold, an opportunity for leading that Christian into further sin. Then anger begins to control the believer rather than the believer controlling his anger.*
  - 3] Aristotle, *Anyone can become angry. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—this is not easy.*
  
- 3) Don't steal - pursue honest labor (28), ***Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.***
  - a) Don't steal.
    - 1] It is one of the ten commandments, Exodus 20:15, *You shall not steal.*
    - 2] Thievery is an activity of Satan, John 10:10, *The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.*
    - 3] Stealing is an act of the heart, Mark 7:21, *For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery,*
    - 4] John Stott, *It had and still has a wide application, not only to the stealing of other people's money or possessions, but also to tax evasions and customs dodges which rob the government of their dues, to employers who oppress their workers, and to employees who give poor service or work short time.*
  
  - b) Pursue honest labor.
    - 1] It is not enough to stop stealing but one needs to do honest work.
      - a] 1 Thessalonians 4:11, *and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,*
      - b] 2 Thessalonians 3:12, *Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.*
    - 2] Work provides for one's material needs and gives one something useful to do.
    - 3] It is a way to glorify God, Colossians 3:23, *Whatever you do, work heartily, as for the Lord and not for men,*
  
  - c) Reason - *so that he may have something to share with anyone in need*
    - 1] A Christian should not only work to meet his own needs but to help meet the needs of others.
      - a] Acts 20:35, *In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'*
      - b] Proverbs 21:26, *All day long he craves and craves, but the righteous gives and does not hold back.*
    - 2] It is one way to develop unity within the body when are focus is not only on ourselves but on others, Galatians 6:10, *So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.*
    - 3] Warren Wiersbe, *A lazy Christian robs himself, others, and God. Of course, Paul was not writing to believers who could not work because of handicaps, but with those who would not work.*
  
- 4) Don't use unwholesome speech - be an encourager (29-30), ***Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.***
  - a) Don't use unwholesome speech.
    - 1] *corrupting talk*
      - a] Such talk is *harmful, unwholesome.*
      - b] Ephesians 5:4, *Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.*
      - c] *corrupting* is contrasted to *good* in this verse, where the one is harmful and the other is helpful.

- 2] It is a matter of the heart,
  - a] John Stott, *Jesus taught the great significance of speech. Our words reveal what is in our hearts, he said, and we shall have to give an account on judgment day of every careless word we have uttered.*
  - b] Matthew 12:36-37, *I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."*
  - c] Warren Wiersbe, *Change the heart and you change the speech.*
  
- b) Be an encourager.
  - 1] A Christian is to build up others and not tear them down. Unity in the body of Christ is affirmed as we seek to encourage others by our words.
  - 2] Note Proverbs 12:18, *There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.*
  - 3] Warren Wiersbe, *Our words should minister grace and help to draw others closer to Christ. Satan, of course, encourages speech that will tear people down and destroy the work of Christ. If you need to be reminded of the power of the tongue, read the third chapter of James.*
  
- c) Reason - *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*
  - 1] *And* connects this verse to verse 29.
  - 2] Our speech not only affects those to whom we speak but also it affects the Holy Spirit.
    - a] Improper speech *grieves* or brings sorrow or pain to the Holy Spirit.
    - b] A Christian should never want to grieve the indwelling Holy Spirit who indwells every believer and seals every believer for the day of redemption.
      - 1} Ephesians 1:13-14, *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*
      - 2} Philippians 3:20-21, *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.*
    - c] John Stott, *...anything incompatible with the purity or unity of the church is incompatible with his own nature and therefore hurts him. One might add that because he is also the 'Spirit of truth', through whom God has spoken, he is upset by all our misuse of speech, which has been Paul's topic in the preceding verse...For the Holy Spirit is a sensitive Spirit. He hates sin, discord and falsehood, and shrinks away from them. Therefore, if we wish to avoid hurting him, we shall shrink from them too.*
  
- 5) Don't be bitter - be gracious (31-32), ***Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.***
  - a) Don't let your emotions and speech get out of control.
    - 1] Note Colossians 3:8, *But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.*
    - 2] Paul's watch list.
      - a] Bitterness
        - 1} It means *intense resentment or hate.*
        - 2} Hebrews 12:15, *See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled;*
        - 3} Thomas Constable, *It harbors resentment and keeps score of wrongs.*
      - b] Wrath
        - 1} It means *rage, verbal outburst of evil passion.*
        - 2} Luke 4:28, *When they heard these things, all in the synagogue were filled with wrath.*
        - 3} Max Anders, *... (rage) is a quick, sudden outburst, the blaze of emotion which flares up and burns with intensity.*
        - 4} Wrath flows out of bitterness.

- c] Anger
  - 1} It means a *state of fury, an attitude of hostility*.
  - 2} James 1:19-20, *Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.*
  - 3} Max Anders, *Anger is a settled feeling, the slow, seething, smoldering emotion that boils below the surface.*
  
- d] Clamor
  - 1} It literally means, *the sound of a loud scream or shout*.
  - 2} Here, it speaks of *shouting back and forth in a quarrel*.
  - 3} Acts 23:9, *Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, We find nothing wrong in this man. What if a spirit or an angel spoke to him?*
  
- e] Slander
  - 1} It means *blasphemy, injurious speech, defamation of character*.
  - 2} Slander is that which hurts another person.
  - 3} Titus 3:2, *to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.*
  - 4} Max Anders, *To slander someone is to injure their reputation.*
  
- f] Malice
  - 1} It means *hateful feeling, hostility*.
  - 2} Ephesians 4:31, *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.*
  - 3} Norman Geisler, *...the vice that lies below anger and rage as their root.*
  
- b) Be gracious.
  - 1] *Kind*
    - a] It means to be *loving, gracious*.
    - b] Luke 6:35, *But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.*
    - c] Romans 2:4, *Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?*
    - d] William Barclay, *The Greeks defined this quality as the attitude of mind which thinks as much of its neighbour's affairs as it does of its own. Kindness has learned the secret of looking outwards all the time, and not inwards.*
  - 2] *Tenderhearted*
    - a] It means to be *compassionate*.
    - b] 1 Peter 3:8, *Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.*
    - c] It is the ability to have concern for one who is experiencing sickness, miseries or grief.
  - 3] *Forgiving one another*
    - a] It means to *give grace on the basis of one's gracious attitude toward an individual*.
    - b] Matthew 6:14, *For if you forgive others their trespasses, your heavenly Father will also forgive you,*
    - c] Forgiveness is the result of a person who is kind and tenderhearted.
    - d] Thomas Constable, *We are forgiving when we let offenses and grievances go freely and graciously.*
  
- c) Reason - *as God in Christ forgave you.*
  - 1] Thomas Constable, *The reason we should be forgiving that underlies all the commands in this verse is that God has forgiven us freely in Jesus Christ.*
  - 2] When we are kind, tenderhearted and forgiving, we are imitating our Heavenly Father.
    - a] Ephesians 2:7, *so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.*
    - b] Mark 1:41, *Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."*

- c] Romans 8:32, *He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?*
  - d] Max Anders, *Because God acts this way toward us, we should act this way toward others. Then the church will be built up, the people will be holy, and Christ's body will be unified.*
- 3] William Barclay, *So, in one sentence, Paul lays down the law of personal relationships—that we should treat others as Jesus Christ has treated us.*

<b><i>CONCLUSION</i></b>
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- A. Live like who you are.
- B. Put off the old and put on the new.
- C. Treat others the way God treats us.
- D. The old nature before Christ leads to corruption.
- E. The new nature leads to righteousness and holiness.
- F. Make it a moment by moment habit to put on Christ.